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FOREIGN TELEGRAMS.

London, May 7.

Speaking in a most crowded house Mr. Birrell, in introducing the Irish Bill, said that it did not contain a trace of new legislative power, it did not authorise the levying of single tax or rate, and the Irish Members would continue to sit at Westminster. The object of the Bill was the association of the sentiment of the Irish people with the administration. The council would be appointed triennially. The supremacy of the Imperial Parliament was safeguarded by the Lord-Lieutenant's power to reserve the resolutions of the Council.

London, May 8.

In the House of Lords, Lord Crewe's amendment to Lord Newton's Bill was rejected, and Lord Cawdor's proposal was adopted.

London, May 7.

Sir Roper Lethbridge read a paper before the East India Association on the Imperial Conference.

In course of the discussion which followed Mr. Bonar Law and Sir Lepel Griffin urged that Sir James Mackay's speeches at the conference did not represent the opinion, either official or native, of India. They represented merely the British Government.

Sir Lepel Griffin urged the appointment of two Commissioners, representatives of India, to thresh out the important question of preference.

London, May 8.

Reuter's correspondent in Peking telegraphs that Tse-Chung-Hsuan, the most prominent of the reactionaries, has gained the ascendancy at the court. Prince Hing, Yuan-shi-kai and Tang-chao-ji, the new Governor of Mukden, have been impeached.

London, May 7.

Mr. Morley, replying to Mr. Balfour, said that he had received a despatch from the Viceroy stating that in view of the situation in the Punjab, Sir Denzil Ibbetson, who was one of the most able and most experienced of Governors, had formally applied for the arrest and deportation to some other Province of two of the most prominent agitators. The Government of India had unanimously agreed that immediate action was necessary, and warrants had been issued accordingly.

London, May 9.

The *Standard's* Berlin correspondent wires that Japan is negotiating with the United States an agreement for the settlement of mutual questions in the Far East and the Pacific.

The *Koelnische Zeitung* says that the maintenance of the status quo in China and the French Eastern possessions accords with the wishes of Germany who cannot complain if France proposes also to compete more keenly with Germany for the trade of Japan.

London, May 8.

The French Liner *Poitou* was wrecked off the coast of Uruguay. The passengers, in a state of panic, jumped overboard. Many of them were drowned.

It is stated that the *Poitou* carried to two hundred passengers.

London, May 9.

A hundred persons perished in the wreck of the *Poitou*.

A heavy sea prevents access to the wreck, to which many people are clinging.

Later advices state that all persons have been saved from the *Poitou* except thirteen.

London, May 8.

The Government gives a free grant of £150,000 to Jamaica and grants loans amounting to £800,000 mainly for rebuilding.

London, May 9.

Flames and immense columns of smoke are issuing from Etna.

London, May 10.

Sir Henry Campbell Bannerman, speaking at Manchester, said that though the Government regretted the necessity of Germany's abstention from discussing the limitation of armaments at the Hague Conference, it appreciated the openness of Prince Buelow's explanation and did not despair that something may yet be done to reduce the excessive burden of armaments.

The Government, Sir Henry Campbell-Bannerman said, repudiated in the most emphatic manner the suspicion that it was intended to embarrass Germany. Had Germany initiated the idea Britain would have met her cordially.

Sir Henry Campbell-Bannerman speaking at Manchester, regretted that Mr. Balfour had chosen this moment to come into line with the Tariff Reformers. He had hoped that the responsible head of a great party would abstain from participating in an unblushing but unsuccessful attempt to commandeer the Colonial Conference for purposes of Tory Opposition.

Sir Henry Campbell-Bannerman pleaded for an extension of a similar confidence with regard to Ireland as that which had been given to the Transvaal.

The Prime Minister concluded by declaring that the Government were determined to carry out their programme. We will not, he said, whittle away our measures to please the House of Lords. We do not intend to be a Government on sufferance. We have taken measures to end this state of things and will produce them in our own time.

The Queen of Spain has a son.

King Chulalongkorn leaves San Remo on the 14th instant.

He tours for a fortnight in Northern Italy and Switzerland and reaches Paris at the end of June. He will stay in Paris for a fortnight and thence will go to London.

London, May 14.

The *Times* says that the attitude of Government and Mr. Morley deserves and will receive the approbation of the public. His statements show that he and his colleagues appreciate and are firmly resolved to discharge their grave responsibilities.

The *Standard* applauds Mr. Morley's courage and resolution and welcomes the proof that Lord Minto can rely on the support of the present Ministers.

Sir Charles Elliott writes that the whirligig of time has brought revenges in connection with the Euler case with unexpected rapidity. The country lost the invaluable services of a man who had the courage and the foresight to do what the occasion required, and Sir Charles asks, "Is no reparation possible?"

The Russian Minister of Finance has submitted to the Duma a Bill sanctioning the credit of forty-six million roubles to indemnify Japan for the keep of prisoners of war.

The Colonial Conference has adopted a motion of Sir Wilfred Laurier in favour of an all British route between Britain, Australia and the Far East.

It is expected that the route would shorten transit between England and Australia by five days.

A committee will be appointed to draft the scheme General Kuroki has left Washington for Jamestown.



EDITORIAL NOTES.

The following poem by an American writer, Louise Betts Edwards, is entitled "My Shadow" and shows how terrible the power of unrepented sin is to destroy the joy of life.

"I dug a grave and laid within
Its secret depths one secret sin.
I stamped the earth upon it well;
I left no trace the tale to tell.
Then from the darksome place I fled,
And turned my face to God and said
O God I come to serve thee now;
Hereafter to thy will I bow.
This sin must be—I cannot save
My soul from it, so dig this grave.
But there, O God it hidden lies;
And I will gird my loins and rise
Go to my Father and declare
That from this day his yoke I bear.
Straitly thy law I will obey,
Unswerving walk in virtue's way,
Till thou forget that it hath been
This buried unrepented sin.
Yea shall my soul because of one
Deliberate sin be quite undone?
Shall God forever hide his face,
His mercy hold for me no place?
May I not far behind me cast
Those things I buried in the Past
And reaching out to those before
Serve thee with faithful heart the more?"
Time wraps that day in mists of years
Upright I walk among my peers.
Honours and riches have I born;
Plenty hath blest me with her born.
With zeal untired my feet have trod
The blessed path that leads to God.
But sometimes beckoning Memory lifts
Her darkening veil, and all the gifts
That Fortune in my way hath placed
Are dust and ashes to my taste.
Out of the past there steals anear
That sin and whispers, I am here!
Thou laidest me in ground that bears
No hallowing of repentant prayers.
No ghost can lie in grave unblest;
For thee and me there is no rest.
Thy works, thy faith cannot avail;
My shadow follows in thy trail.

Between thy sacrifice and thee
Shall ever rise the thought of me
*I dug a grave and laid within
Its secret depths one secret sin.
I closed the grave and know full well
That day I shut myself in hell.*

"The least sin, unrepented of, unconfessed and unforgiven, is sufficient to hide the Lord's face from us and shut us out from His fellowship. It is told of one of the Covenanting ministers that once during 'the killing times' he was enforcing this truth at a hill-preaching. It was a glorious summer day, and he held his hand for a moment over his eyes. 'This hand,' he said, 'is very little, yet it was enough to hide the great sun from my eyes.' 'When a vessel is full of liquid,' says the Spanish mystic, St. Juan de la Cruz, 'the least crack suffices, unless it be stopped, to let every drop leak out; so if the soul, however filled with virtue and grace, close not up the aperture which a little sin has made, grace will ooze out little by little until all is spent.' If we would know the blessedness of assurance, we must be much at the Mercy Seat"

SERMON BY DR. ALEXANDER WHYTE ON FAITH.

(Concluded)

And, now that we have seen something of what true faith is, let us ask, before we close, who, and what, a true believer is. Well, a true believer, says a master in these high matters, is one "who has given over all other lives but that of faith." Ever since I first came on that stroke of experimental and spiritual insight, it has dwelt in my mind in a most illuminating and suggestive way. But true and good and most suggestive as that definition of a true believer is, at the same time, standing on my own experience and observation, I will take the liberty of turning that definition round the other way, and will state it to you in this way: A true believer is one who has been given over by all other lives but the life of faith. For, all the true believers I know, or have ever heard of, clung to all their other lives as long as they could. And it was only after all their other lives had shaken them off, that they betook themselves to the life of faith. Take some of the greatest believers in the Bible. Take that wonderful saint and psalmist of such genius, Asaph. In his priceless seventy-third psalm, Asaph tells us his own painful experience in this matter of all his lives giving him over. He frankly tells us, for one thing, how consumed he was with envy at the men who were in greater prosperity than he was himself. Their great prosperity was his continual torment. He felt as if he had nothing left to live for: so torn with envy was he, and so miserable. And, all that went on, till

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he took all that up to the sanctuary where faith in God was preached, and sung, and celebrated continually. And it was when he was standing one day in the heavenly light of the sanctuary, that the spirit of faith came down upon him, till, like Bunyan, he could not contain himself till he went home; but sang this psalm on the spot till all the other worshippers heard him:

"Nevertheless continually,
O Lord, I am with Thee:
Thou dost me hold by my right hand,
And still upholdest me.
My flesh and heart doth faint and fail,
But God doth fail me never:
For of my heart God is the strength
And portion for ever."

And so it was with the prophet Habakkuk. You all have his noble song by heart: "Although the fig-tree shall not blossom, neither shall fruit be in the vines: the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation." And, in this also, as in everything else of an experimental kind, Paul comes in to crown them all. And, then, ourselves. Many of us now here are true believers, just in the measure that this life, and that other life of ours, have given us over. God would never get us at all, unless He made, first this life of ours, and then that, to give us over. I would tell out all your spiritual life, as well as all my own, were I to enter into those particular lives of ours that He has made to cast us off and to give us over to the life of faith. God makes all manner of losses, and crosses, and disappointments, and bereavements, to come to us, in order to shut us up to the life of faith and to Himself. Till He makes this song to be sung over us, as well as over the desolate and downcast in Israel:—

"On eagles' wings they mount, they soar,
Their wings are faith and love,
Till past the cloudly regions here,
They rise to heav'n above."

The true believer then; the truest, and the best, and the most blessed believer, is just the man who has, absolutely, no other life left him to live, but the life of faith. Christ, and his faith in Christ; that, now, sums up his whole life. Till to him also to live is Christ, and to die is gain. Properly speaking, he has no book now left him, but his Bible; and he is scarce ever out of his Bible, either by reading or by meditation, day nor night. And that goes on with him till his faith is to him nothing less than the substance of things hoped for, and the evidence of things not seen as yet.

One moment more; for I find this among my notes on

this word faith; and I will give it, not to the congregation, but to the divinity students present. I find this among my notes, after, I think, my sixth or seventh reading, and that, pencil in hand, of Dr. Thomas Goodwin's golden volume on "The Object and Acts of Justifying Faith." This my note: "Let any divinity student, or young preacher, master Goodwin's eighth volume by repeated, and by student-like readings, and he will be set up in his own soul, and in his pulpit, on that word faith, for the rest of his life." God bless the divinity students with this great gift of saving faith! Till they preach faith to their believing people, with that full assurance and that full authority which a personal experience of it alone can give.

PRAYER DEFINED.

H. W. FROST.

Some one has said that prayer is "the attitude of a needy and helpless soul, whose only refuge is in God." This is a most helpful definition. First, it is an *attitude*; not always so many words, but also, without words. Second, it is an *attitude of the soul*; not of the body, for an attitude of the body but seeks to express outwardly what the attitude of the soul is first expressing inwardly, and at times even this is not the case; as, for instance, Peter praying while he was sinking in the water, and the thief praying while he was hanging on the cross. Third, it is the attitude of a *needy soul*; for it is our experience that we pray, especially in the form of petition, when we feel our need, and in exact proportion as we feel our need. And, finally, it is the attitude of a *helpless soul*, whose only refuge is in God; for we pray best when we need most, and when we feel most deeply our utter inability to supply our need.

But a more illuminating definition, so far as Scripture teaching is concerned, would be as follows: "Prayer is worship addressed to the Father, in the name of Christ, and in the power of the Holy Spirit." Let us consider this definition more fully.

Prayer is worship. Not all worship is prayer, but all prayer is worship. Worship has various aspects, and some of these aspects can not be said to be prayer. This, however, is self-evident: we can not pray without worshipping, for prayer is a part of our worship in the sense that it declares before God and angels and man the *worth*, the worthiness of our Father in heaven.

Prayer is to be addressed to God, and to God as a Father. We may pray to Christ, as Stephen did, for there is but one God, and in addressing one Person we address the other Persons, and besides, there is no jealousy between the three Persons of the Godhead. At the same time, Jesus taught us to say, "Our Father," and He told us whatever we should ask of the Father, He would give it us (John 16:23).



Prayer is to be offered in the name of Christ. The name of Christ stands for His personality (Matt. 1:21), His character (Matt. 1:21; Isa. 9:6) and His work, merit and acceptance before God (Phil. 2:6-18). The use of Christ's name, by faith, before God signifies these things before the One who hears and answers prayer. Hence, it makes possible both the hearing and the answering. The great secret of answered prayer is for the person who prays to shelter himself beneath the name of Jesus, that is, to come in Christ's right, in His merit, and in His power. Since such is possible, we need to be careful how we use that name.

Prayer is to be made in the person and power of the Holy Spirit. "God is a spirit; and they who worship Him must worship Him in spirit and in truth." There is no other way. The spirit alone may introduce us into the presence of God and Christ, and the Spirit alone may give us power to pray. To the degree we realize this, and consciously give up ourselves to it, to that degree do we pray and have power in prayer. Praying in the Spirit, then, gives access to God (Eph. 2:18), the perfect presentation of our prayers to God (Ro. 8:27), increasing knowledge of the will of God (Ro. 8:26, 27), submission to the blessed will of God (Eph. 6:18), and enlargement of expectation from God (Jude 20).

As to *what prayer is*, it is divided into confession of sins, petitions, intercession and giving of thanks.

A PREACHER CONFUSED.

The late Dr. Horatius Bonar once said that a minister was preaching in a country parish in Scotland. The sermon had been carefully prepared, but in the middle of it his memory gave way: he had lost the thread of his subject and got confused. At last he recovered himself by repeating some well-known Scripture texts, and then was able to continue his discourse. Some weeks later he heard of a man who had been awakened in the neighbourhood, and, calling upon him, asked how this had taken place. The man at once said it was under such a sermon, preached on such a day. The minister was relieved when he thus learned that a sermon in which he thought he had fairly broken down had been useful in the conversion of a soul; but, greatly to his surprise, the man went on to say that it was not the sermon that touched him, but the texts that were repeated in the middle of it. Yes, God's arrow had done the work. The well-prepared discourse in this case went for nothing; the random verse which he had repeated in order to recover himself had accomplished the work.

—E. M.

A South African correspondent writes to a home paper, giving a cure for snake-bite and the bites of all other venomous things, "Mix a teaspoonful of ipecac powder with a little cold water, then scarify the part bitten, and apply as a poultice. Follow with a dose of about thirty grains in a wine-glass of water, as an emetic. If necessary, repeat both in half an hour."

"O LOVE THAT WILL NOT LET ME GO"

To the Editor of THE BRITISH WEEKLY.

DEAR SIR,—It is with interest, keen, because personal, that I have read the sketch in a recent number entitled, "O Love that Will not Let Me Go," by a missionary in India. I should have preferred to remain silent, but as the writer, himself anonymous, has had recourse to the veiled reference that reveals while it professes to hide and that suggests rather than conceals, and as the reputation of my immediate predecessors, the most recent of whom is dead, may possibly suffer, may I be permitted to say that I was the minister.

The "Christian singer" was not—as might naturally be inferred—an evangelist, but one of the best known public singers of Great Britain and America, whose name I do not feel at liberty to state without his permission. More than once I have been well nigh constrained to depict the scene, but have refrained. It was one of those occasions when one is withheld from doing so, except in brief allusion, through regard for the chief actors in it. All that the writer of the article says is inadequate to describe the marvellous singing, the blending of human and Divine love, the thrill of passionate longing which, passing from the singer to the audience, moved men and women to tears; but times of deep emotion I can only regard as sacred, they demand a certain reticence, and it has always seemed to me inconsiderate, merciless, to detail them in public view, especially during the lifetime of those who, involuntarily, under stress of feeling, have revealed the inner sanctuary.

As regards the service, after one has discounted the desire, natural in itself, to produce the requisite artistic effect by strong contrast—a temptation to which most inexperienced writers succumb—it may have been to others as well as to himself all that he represents; and yet it seems strange that he who sang should, at the close of the sermon, have sent a note asking for this hymn, volunteering to play it, in terms which honour him by their humility. Is it possible that, after all, he, at least, may have found in the service some stir of memory, some Divine light, some inspiration that moved him after two years of silence to sing as even he can have sung but once?

"Lifeless, formal, uneventful, messageless, comfortless," such is the hail of a fellow-worker, so runs the haphazard verdict of a passing stranger, and—*littera scripta manet*—I am, yours truly,

B. R. MEIS.

An ingenious inventor has just patented a folding bed that can be carried on a motor car. The bed opens trellis-fashion, and when shut holds a mattress and pneumatic pillows. When open it can be used also as a table; and when shut it can be made to serve as a front seat for a motor car.

One day in Somerset the meeting conducted.

in which the had received churches and for a revival converted in meetings of Mr. Alexander "I love this heart of me, twenty-three down yonder tre, I was doubts, know I was far from Jesus Christ peace and blessed Hall Dwight Moore from the where I was footing over and came to he said to you saved? thank God, saying anything one else saw eye lit upon and he said you go right the earliest and I have since."

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TORREY-ALEXANDER MISSION AT PLYMOUTH.

One day a party of six hundred excursionists from towns in Somerset and Devonshire came to Ply-mouth to attend the meetings. Before the night service Mr. Alexander conducted.

A Rousing Testimony Meeting.

in which the excursionists told what blessings they had received, and how they were going back to their churches and chapels to win souls to Christ and to pray for a revival. One of the leaders of the party had been converted in the Drill Hall twenty-three years ago in the meetings of Moody and Sankey. When called upon by Mr. Alexander, he told his story from the platform, saying, "I love this Hall; with the whole soul of me and the whole heart of me, I love this Hall. For right here in this Hall twenty-three years ago I was converted to God. Away down yonder, where the old building lies, right in the centre, I was converted to God. I came into this Hall full of doubts, knowing the cruel bondage of sin, knowing that I was far from God; but in this Hall I knelt at the feet of Jesus Christ, and heard His words of pardon, and found peace and liberation for my soul. And in this Hall—this blessed Hall—I was started to work by my father in Christ, Dwight Moody. After his sermon he came right down from the platform, climbing over the backs of the seats to where I was. I was astonished that he did not miss his footing over those rickety seats; but he was dead in earnest, and came that way because the aisles were so crowded; and he said to me these memorable words, 'Young man, are you saved?' And with tears in my heart I replied, 'Yes, thank God, I am saved.' Instead of congratulating me and saying anything nice, he said, 'Go right on, and get someone else saved!' Then he looked around the Hall until his eye lit upon a very miserable-looking man farther back, and he said, 'There's a man over there who don't look saved; you go right on and get him saved.' And there, right in the earliest moments of my Christian life, I went to work, and I have been trying to get someone else saved ever since."

CANON HOLMES AT ST. PAUL'S.

Preaching at St. Paul's Cathedral on Sunday morning, Canon Holmes told a story of a flippant undergraduate who said to a bishop, once a canon of the Cathedral, a historian of European fame, "Bishop, how is it that I never talk to a clever Christian?" He deserved the bishop's answer, "Because we have to suit our conversation to our company."

There are not many men who sign their names oftener than King Edward. It is said that he has to affix his autograph to at least 50,000 official documents every—an average of about 160 for each working day; and is, of course, in addition to all his private signatures.

The Hottentot's Prayer.

A poor Hottentot in Africa lived with a good Dutchman, who always had daily family prayer. One day he began to read the parable, "Two men went up into the temple to pray." The poor savage, whose heart was already awakened looked earnestly at the reader and whispered, 'I'll learn how to pray.' The Dutchman read on, "God, I thank thee I am not as other men." "No, I am not; but I am worse," whispered the Hottentot. Again the Dutchman read, "I fast twice in the week. I give tithes of all I possess." "I don't do that I don't pray in that manner. What shall I do?" said the distressed savage. The good man read on until he came to the publican, who "would not lift so much as his eyes to heaven." "That's me!" cried the hearer. "Stood afar off," read the other. "That's where I am," said the Hottentot. "But smote upon his breast, saying, God be merciful to me, a sinner. That's me; that's my prayer!" cried the poor creature, and smiting on his breast he prayed: "God be merciful to me a sinner," until, like the poor publican, he went down to his house a forgiven and happy man.

An interesting figure in the household of Mr. W. J. Bryan is a young Japanese. In Japan an aspiring youth can adopt some man of eminence as his father, and immemorial custom compels the person thus honoured to take and care for the foundling, at least until he comes to the age for self-support. In 1896 the fame of the Democratic candidate penetrated to Japan, and fired the ambition of a young student. "I have chosen you to be my father," he wrote in effect to Mr. Bryan, "and will sail at once for the United States." The message aroused some natural trepidation in the household at Lincoln, *Munsey's Magazine* says, and appeals to the collector of the port at San Francisco to avert the yellow peril were unavailing. So one morning Mr Bryan, answering in person a ring at the door, was confronted by a trim Japanese boy, who remarked with simple directness, "I have come." He was adopted, was given the same education as Mr. Bryan's children, and is about to return to Japan.

SAILING ORDERS.

THOS. BONE, ST. CATHERINES, ONT.

Handing a tract one day to a sailor, the latter asked:

"Do you mean to tell me that a piece of printed paper like that can save me?"

"No, it cannot," said Mr. Bone; "but let me ask you, How do you know where to go for cargo if you are waiting at Port Colborne and the owners are in Toronto?"

"Why," he replied, "we get a telegram."

"And what is a telegram but a piece of paper with a few words on it? Yes, and the course you take depends upon what is written on that piece of paper. So that tracts I give you are like telegrams from God, with a message how to steer your course for heaven."



WORSHIP A PRIVILEGE.

Worship is commonly spoken of as a duty, and such it is. God enjoins it. Conditions necessitate it. Our nature is all the better for it. Conscience is not clear if it is neglected. The cause of Christ suffers where it falls into disuse. The home is all the worse when parents and children fail to attend to it.

But there is another side of worship. It is a privilege. It is a means of grace. It is a source of delight and help. It is the gracious provision of heaven. It is the medium through which God touches the soul and the soul touches God. It is something which we do not deserve and to which we have no right, except by divine permission and direction. It is the prerogative of a sovereign to extend or to deny an audience to those whom he deems unworthy or unwelcome. To come into his presence is esteemed a favor. Criminals, traitors and enemies may justly be excluded from royal association and interview. By nature all men are unworthy before God. They have no claims upon his regard. They have forfeited all right to his favorable recognition. As violators of his law, and as foes to his rule, they may be justly banished from his presence. He may in righteous judgment decline to listen to their petition and homage.

Instead of this he offers them the freest and fullest access to him in prayer, praise and service. He prescribes the way of approach through his Son, Jesus Christ, and under the guidance and aid of his Spirit. He invites one and all, whatever their station, or need, or situation, to come openly, freely, boldly and constantly to him, and present their requests, devotions and longings. He proffers pardon to the sinful, rest to the weary, joy to the desponding, sympathy to the suffering, strength to the tempted, and succour to the exposed. With what gratitude should we hasten to him day by day and Sabbath after Sabbath according to his ordination and appointment. What love he thus displays! How great and varied the resultant benefits!

The worship of God is not only a privilege because it is a special favour on his part but because it affords an adequate, as well as an exalted, opportunity for the exercise of the devotional faculties which more or less characterize mankind. These have been as conspicuous in all ages and among all nations as have been the faculties of love and reflection. Man has been called "a worshipful being." He has always craved and had some object upon which to centre his hope and veneration. And it is an obvious fact that he becomes largely assimilated in character to the nature of that to which he renders homage and service. The Greeks and Romans, when they worshiped sensual gods and goddesses, became even more sensual than when they deified the conceptions of their own corrupt imaginations. Odin and Thor were the war-like gods of the Teutonic conquerors of the Roman Empire, and in proportion as they magnified them, and yielded to their sway, was their natural ferocity deepened. Heathendom shows the effects upon the hearts and lives of the respective divinities to whom it pays respect and whom it seeks to propitiate.

On the other hand, all who have had correct ideas of the one living and true God have been uplifted and purified in spirit and in conduct. All who bow the knee to the God of Abraham, and Isaiah, and Paul, exhibit a moral resemblance to him. All who come to know him in Christ Jesus find in him their chief happiness and their greatest source of development, morally and spiritually, now and hereafter. There is no pleasure so rich, so pure, so satisfying, so elevating, and so hallowing to the truly devout. A true and spiritual worship of God means everything to the man who would attain to the ripest Christian experience and to the highest type of piety. It creates a heaven in his soul, and send him out into the world with God's stamp upon him and with both the determination and the power to bring others under the potency of a sacred and transforming atmosphere.

THANK OFFERINGS.

"Cast your bread upon the waters," was the big-hearted mother's mother's maxim, in the home of the Alcotts, where privation was no stranger. "Cast your bread upon the waters, and it will come back—battered." It is the "good measure" given that is to bring good measure back, pressed down, shaken together and running over; and good measure means more than just and honest weight; it is the bounty of the overflowing heart which heaps the overflowing hands.

Giving is a habit, and a blessed one—but just because of this even the most conscientious "systematic giver" will feel his need, as did the pious Israelite of old, for the special occasion when in grateful recognition of God's goodness he may make "the free-will offering of thine hand which thou shalt give according as the Lord thy God hath blessed thee."

Even those who regularly devote the tithe or a larger proportion to God should cultivate the feeling which seizes upon the extra gain as opportunity for an extra gift; not of necessity, but over and beyond the stated dole. The coin picked up by the wayside, the extra discount on some purchase or settlement, the unexpected gift—happy is the child trained up to discern in these "windfalls" his opportunity for giving God good measure.

"Giving is not a grace until it becomes a joy, and few joys surpass it." Spontaneous, enthusiastic, hilarious giving—when we reach this height we begin to understand how God Himself gives.

Give! as the morning that flows out of heaven;
Give! as the waves when the channel is riven;
Give! as the free air and sunshine are given;
Lavishly, utterly, joyfully give!
Not the waste drops of thy cup overflowing;
Not a faint spark from thy hearth ever glowing;
Not a pale bud from the June roses blowing;
Give as He gave thee, who gave thee to live."

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